THE PRINCIPLES OF RELIGION.

Come ye Children, and hearken unto me: I will teach you the feare of the Lord. PSAL. 34. 11.

I seek not mine own profit, but the profit of many, that they may be saved. 1. COR. 10. 33.

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OXFORD,
Printed by *Leonard Lichfield* Printer to the *University*. 1646.

THE PRINCIPLES of Religion.

Q. *WHat is your name?*

Anſ. N. or M.

Q. *Is this your Chriſtian name, or Sirname?*

A. My Chriſtian name.

Q. *Why doe you anſwer by that name, and not by your other?*

A. Becauſe it is my better name; it puts me in mind of my better being, of my ſecond Birth, when this name was given me.

Q. *When was it given thee?*

A. At my *Baptiſme.*

Q. *Why then?*

A. Becauſe at that time I became a

new creature, being [a] *borne anew of water and of the Holy Ghost*, that so I might be *a member of Christ, a Child of God, and an Inheritor of the Kingdom of Heaven.* This then is my name, which I receive from *Christ* in the Church, and serves at all times to put me in mind of God my Father, and the Church my Mother.

[a] *S Io. 3. 5.* In Baptisme we receive *new names*, in token that by Baptisme we are made *new Creatures. Hooker Eccles. Pol. l. 5. S. 62.*

Q. *What conceive you to be the reason, why the Church hath provided, that this name should be given us rather at this time, then at any other?*

A. First, because it is our new birth; and a new name well befitteth a new birth. 2. Because *Baptisme* was injoyned in stead of *Circumcision*: and at *Circumcision* names were imposed upon the seed of *Abraham.*

Q. *How doth that appeare?*

A. By the *Baptist*, and our Saviour. [b] The *Baptist* at *Circumcision* was called *John*, and [c] our Saviour, *Jesus.*

[b] S. Luc. 1. 59, 63. [c] S. Luc. 2. 21.

Q. *Who gave you this name?*

A. My God-Fathers and God-mothers.

Q. *Why they, rather then your own Parents?*

A.

A. Becauſe this name, like the new birth, is not fleſhly, but ſpiritual, therefore I receive a name from God, and not from man. A new birth, new Parents, and a new name, becauſe I am adopted into a new familie. Hence is it, that with us they are named *God-Fathers*, Fathers from God, or in Gods ſtead.

Q. *Doe they give you a* name *only?*

A. No, they undertake to the Church in my behalfe, theſe *three things. Firſt, that I ſhould forſake the Divell and all his workes, the Pomps and Vanities of this wicked World, and all the ſinfull Luſts of the fleſh. Secondly, that I ſhould believe all the Articles of the Chriſtian Faith. And Thirdly, that I ſhould keep Gods holy will and Commandements, and walke in the ſame all the daies of my life.*

Q. *Why doe they promiſe this for you, and not you for your ſelfe?*

A. I make this promiſe by them. Firſt, becauſe at that time I am not able to make it by my ſelfe. 2*ly*, Becauſe we are Baptized in our infancy, ſince Baptiſme is of ſuch neceſſity, partly by

reaſon of our naturall corruption, and partly by reaſon of our Saviours inſtiru-

d *S. Io.* 3. 3.5. tion, that d *unleſſe we be borne againe of Water and of the Holy Ghoſt, we cannot enter into the Kingdome of God.* At that time therefore we undertake this by others, but confeſſe now, that we are bound to performe them in our own Perſons.

Q. *You are reſolved then, I hope,* to believe, and to doe, as they have promiſed for you.

A. *Yes verily, and by Gods help ſo I will. And I beſeech God to give me his grace, that I may continue* conſtant in this reſolution and practice *unto my lives end.*

Q. *You have promiſed to* believe all the Articles of the Chriſtian Faith: *which are they?*

A. *I believe in God the Father Almighty, maker of Heaven and Earth, &c.*

Q. *Are all Chriſtians bound to believe all this?*

e *Athan.* Creed. A. Yes; for e *this is the Catholike Faith, which except a man beleeve faithfully, he cannot be ſaved.*

Q. *Why*

Q. *Why call you it* Catholike?

A. Catholike signifies *universall*; this is therefore called the *Catholike Faith*, becauſe all Chriſtians *universally* are bound to believe it. Beſides, it containes all things, which are of neceſſity to be beleeved unto ſalvation.

Q. *How ancient is this* Creed?

A. As ancient as the *Apoſtles* times; ancienter then ſome, if not then all the writings of the *Apoſtles*. For [f] *Calvin* acknowledgeth, that the *Apoſtles Creed* was in uſe, before the *Epiſtle to the Hebrewes* was written.

Q. *Was it compoſed by the Apoſtles?*

A. It ſeemes ſo; for we learne from Antiquity, that [g] the Apoſtles being by our Saviours command to *goe and teach all Nations*, and yet [h] *not to depart from Hieruſalem*, till according to his promiſe they were furniſhed with abilities for ſo great an employment: [i] before they parted to undergoe this great task, they agreed upon this *Creed*, which was to be [k] *the rule of Faith*, according to which they were to frame their diſcourſes; and contrary to which no man

f *Calvin. in* Heb. 6. 1.
g S. Mat. 28. 19.
h Act. 1. 4. 8.
i *Diſceſſuri ab invicem, normã prius futuræ prædicationis inſtituunt.* Ruſin. *in* Sym. n. 10.
k *Hanc credentibus dandã eſſe regulam ſtatuunt.* Ib.

might teach, or beleeve.

Q. *What benefit received Converts by embracing this Creed?*

A. By this they were fitted for Baptisme; [l] by this they found ingresse into the Church: and [m] by confession and beleefe of this Creed many were saved, before any part of the New Testament was brought unto them.

Q. *Was this written, thinke you, before the New Testament?*

A. Not written, but delivered; [n] not suffer'd to be written for three hundred yeares at least, after our Saviours ascension: hence is it usually called by the Antients, [o] *the tradition of the Church*, and by St *Paul*, [p] *that* FORME *of doctrine which was* DELIVERED *you.*

Q. *How are we to understand this* Creed?

A. In the same sence it is delivered; that is, in the Literall, Grammaticall, and usuall sense of the words, wherein I am taught: He that hath commanded me to beleeve, hath also taught me, what to beleeve.

Q. *May we not take some part of this* Creed

l *Symbolũ Apostolicum, primus quasi ingressus erat in Ecclesiam ijs, qui Christo nomen dabant.* Calvin. *in* Heb. 6. 1.

m *Iren. l. 3. c. 4.*

n *Ruffin in Symb. n 12. Chrysol. Ser. 57. 60, 61 Hieron. Epist 69. Aug. de Symb. l. 1. c. 1.*

o *Iren. l. 3. c. 4.*

p Rom. 6. 17.

Creed *in a figurative ſenſe?*

A. No. As I am taught, ſo I beleeve. As it was provided for the good of all, ſo is it made for the underſtanding of all. Had it been compoſed of darke and figurative words or phraſes, the learned only could have underſtood it: indeed it would rather have raiſed controverſies, then ſetled one unalterable faith.

Q. *You ſay right.*

A. Beſides, the Apoſtles had faylod of one maine intent, for which it was provided. [q] Framed it was for this purpoſe, that it might be the *token of their unanimity and faith:* and that [r] thereby it might evidently be ſeen, who preached *Chriſt truly according to the Apoſtles rules*, and who not. It had been alſo contrary to the Apoſtles open profeſſion, who affirme, that [ſ] they *came not with excellency of ſpeech, or of wiſedome*, but that [t] they *ſpake after the manner* and cuſtome of *men.*

Q. *You take then the words of this* Creed *in the literall and plaine ſenſe.*

A. I doe ſo; for [u] we are not taught at firſt *as ſpirituall, but as carnall men,*

q *Iſtud unanimitatis & fidei ſuæ indicium Apoſtoli poſuere.* Ruffin. *in Symb.* n. 13.

r *Per quod agnoſceretur is, qui Chriſtum verè ſecũdum Apoſtolicas regulas prædicaret.* Ib. n. 11.

ſ 1. Cor. 2. 1.

t Rom. 6. 19.

u 1. Cor. 3. 1.

as

*Ib. v. 2. *as babes in Christ*, because * *we are not able to beare* strong *meat*, we *must be fed with milke*. And I have learned, that

x Hooker. Eccles. Pol. l. 5 §. 59. x *in Scripture, where a literall construction will stand, the furthest from the letter is commonly the worst.*

Q. *That then we may fully discerne, whether it may be taken in the usuall and ordinary sense, let us take it asunder, and weigh the particular words in the severall Articles. How many Articles are there in this* Creed?

A. Twelve.

Q. *Which is the first?*

A. I beleeve in God the Father Almighty maker of heaven and earth.

Q. *How understand you these words?*

A. Accordingly as I utter them; namely, that *God the Father* is the God

y Act. 14. 15. of all might and power: and that y *he made*, or created *Heaven, and Earth, and the Sea, and all things that are therein*; all these of nothing.

Q. *Which is the second Article?*

A. And in Iesus Christ his only Son our Lord.

Q. *Is he also* God?

A. The

A. The *Sonne* of the ſame ſubſtance and nature with *the Father.* [z] *God of God; very God of very God;* [a] *Coeternall to the Father, and coequall* and *our Lord* with the Father.

[z] *Nicene Creed.*
[a] *Athan. Creed.*

Q. *Is he alſo* Almighty?

A. Without queſtion he is: [b] for *by him were all things created, that are in Heaven, and that are in Earth, viſible and inviſible*; and [c] *by him all things conſiſt.*

[b] Col. 1. 16.
[c] Ib. v. 17

Q. *The third Article.*

A. Who was conceived by the holy Ghoſt, borne of the Virgin Mary.

Q. *What is the meaning of this Article?*

A. That [d] in the fulneſſe of time [e] *he was incarnate*, or made fleſh *of the Virgin Mary, by the holy Ghoſt.*

[d] Gal. 4. 4.
[e] *Nicene Creed.*

Q. *Was he, who is above, and* [f] before all things, *made fleſh?*

[f] Col. 1. 17.

A. He, that from all eternity is God with the *Father*, in time was made man; [g] *God of the ſubſtance of the Father, begotten before the worlds; and man of the ſubſtance of his mother, borne in the world. Perfect God, and perfect man of a rea-*

[g] *Athan. Creed.*

a reasonable soule, and humane flesh subsisting.

Q. *Is not the holy Ghost his Father also?*

A. No: for in his Incarnation he took nothing of the Holy Ghost. Only the Holy Ghost took the *Seed* of the Virgin *Mary*, and made it flesh, without the help of man, or sense of the woman. Which flesh, united to the soule, the second person in the Trinity assumed into his owne person, and became

b Ib. [h] *one Christ. One* (I say) *not by conversion of the Godhead into flesh, but by taking of the manhood into God.*

Q. *Is he not one, as he is the Sonne of God, and another, as he is the Son of man?*

A. No; though he consist of two na-

Ib. tures, he is but one person. [i] *For, as the reasonable soule and flesh is one man, so God and man is one Christ.*

Q. *May then the Virgin* Mary *be said to be the* Mother of God?

A. She may; because she is mother

k Ib. of that man, who is God; [k] *not by confusion of substance, but by unity of person.* As *Abraham* is the Father of *Isaac*, though

though not the Father of his ſoule; ſo is ſhe the mother of the ſecond perſon in the Trinity, though not the mother of his Godhead.

Q. *Which is the fourth Article?*

A. He ſuffered under *Pontius Pilate, was crucified, dead, and buried*; he, that very perſon, that is the ſonne of God, and was borne of the Virgin *Mary*.

Q. *Why did he ſuffer all this?*

A. [l] For *us men and for our ſalvation*; for [m] *he bare our ſinnes in his owne body, that we being dead unto ſinne, ſhould live unto righteouſneſſe, by whoſe ſtripes we are healed*. He ſuffered here, that we might not ſuffer hereafter; he endured the curſed death, that we might eſcape the curſe of the Law: he dyed for a time, that we might live for ever; he was buried, that he might ſanctifie the grave, and make it a place of reſt for us.

l *Nicene Creed.*
m 1. S. Pet. 2. 24.

Q. *Did the ſecond perſon in the Trinity ſuffer?*

A. His perſon ſuffer'd, though not each nature in his perſon. As man, but not as God; for God cannot ſuffer.

Q. *Who did he ſuffer for?*

A. For

A. For all the ſonnes of *Adam.* He took not therefore upon him the perſon, but the nature of man, that ſo he might perfect this great worke of Redemption, for all that are of the ſame nature with him.

Q. *Are you ſure of this?*

A. The Scriptures have taught me ſo,

n S. John 3. 16. n *So God loved the World* (ſaith our bleſſed Saviour) *that he gave his only begotten Sonne, to the end, that* ALL THAT BELEEVE IN HIM *ſhould not periſh, but have life everlaſting.* And

o 1. S. Joh. 2. 1, 2. St *John;* o *if* ANY MAN *ſinne,* WE *have an Advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſinnes: and not for ours only, but alſo for the ſinnes of the* WHOLE WORLD. And Saint *Paul* aſſures us,

p Heb. 2. 9. that p *Chriſt taſted death for* EVERY MAN. What would we more?

Q. *This is comfortable doctrine.*

A. It is ſo; and to this agrees the doctrine of my mother the *Church of*

q Artic. 17. *England;* who hath taught me q *to receive Gods promiſes in ſuch wiſe, as they are* GENERALLY *ſet forth to us in holy*

holy Scripture: assuring me, that our Saviour [r] *upon the Crosse made a full*, PERFECT, *and sufficient sacrifice, oblation, and* SATISFACTION FOR THE SINNES OF THE WHOLE WORLD; yea, [f] FOR ALL THE SINNES OF THE WHOLE WORLD, *both originall and actuall.*

r Prayer before the Communion.

f Artic. 31.

Q. *How comes it then to passe, that so many are damned?*

A. Either for want of Faith, or for want of obedience and repentance: for [t] *to as many as received him, to them gave he power to become the Sonnes of God.*

t S John. 1. 12.

Q. *Which is the fifth Article?*

A. He descended into Hell, the third day he rose againe from the dead.

Q. *How understand you this Article?*

A. Literally, as I doe the rest.

Q. *Did* Christ *goe downe into hell?*

A. He did so; otherwise my *Creed* hath taught me something, that is not to be beleeved.

Q. *Some are of opinion, that it is a Metaphoricall speech, and signifies, that he was* truly dead.

A. I know, there are some of that opinion:

opinion: but I ſee no reaſon, why I ſhould aſſent thereto.

Q. *Why ſo?*

A. For theſe five reaſons. Firſt, becauſe [u] *Hell* does not ſignifie the place of the dead, but the place of the damned, as in the caſe of *Dives*.

[u] S. Luc. 16 23. *Ne ipſos quidem inferos uſpiam Scripturarum locis in bono appellatos potui reperire. Aug. Ep.* 99 *de Gen. ad lit. l.* 12. *c.* 33.

Secondly, our Saviours *death* was ſufficiently expreſſed before, in that it is ſaid, *he was dead:* and not only ſo, but *he was buried*. And we *bury* not the living, but the *dead*.

Thirdly, * *Calvin* ſaith, it is a *battalogy*, or needleſſe repetition; and not probable, that ſuch vanity ſhould be admitted into ſo compendious a briefe of our faith.

* *Calvin. Inſtit. l* 2. *c.* 16, §. 8.

Fourthly, it is contrary to the courſe of order, after *buriall* to returne to his *death*; as if he had ſuffer'd death a ſecond time. But it is methodicall and orderly', after they had done with his *body*, to acquaint us, what became of his *ſoule*, when he was dead, and to tell us, that it *deſcended*, or *went downe into hell*.

Fifthly, by the primitive Church, his *deſcent into hell*, is not accounted any

part

part of his *humiliation*, but the first degree of his *exaltation*.

Q. *Where learne you this doctrine?*

A. In Dr *Nowels Catechisme*; where I find, that [x] by *his descending into hell* is meant, *that as Christ in his body descended into the bowells of the earth, so* IN HIS SOVLE SEVERED FROM THE BODY, HE DESCENDED INTO HELL.

[x] D. *Nowels Cate.* upon this Article.

Q. *Is not this* D. Nowels *private opinion?*

A. No, it is the resolution of those blessed Reformers under King *Edward* VI. For they tell us, that [y] in the three daies of Christs death, *His Body was in the Grave,* HIS SOVL IN HELL, *and his Deity every where.*

[y] Art. 3.

Q. *Was not this cast off as an erroneous opinion in* Q. Elizabeth's *daies?*

A. No certainely, for their Scholers in the Articles of 1562. say thus, [z] *As Christ died for us, and was buried*, SO ALSO IS IT TO BE BELEIVED, THAT HE DESCENDED INTO HELL. But [a] *we beleeve, that Christ truly died, and was buried*: it is therefore

[z] Art. 3.

[a] Art. 2.

to be beleived, that *he truly descended into Hell.* But to say, as we beleive, that *Christ truly died*, so doe we beleive, that he was *truly dead*, were a most absurd inference, and would be hissed out of the Schooles.

Q. *This manifests their resolution; but is this agreeable to the Ancient Church?*

A. There is not one Councell, or probable Father in the first 500 yeares, but is of this opinion. And S. *Austine* is so resolute for this Article, that he saith, b *Whosoever denies Christs descent into Hell, is no Christian.* And *Athanasius* in his *Creed*, puts it in among those Articles, whereof he saith, c *which faith except every one doe keep* WHOLE AND VNDEFILED, *without doubt he shall perish everlastingly.*

Q. *Where is this* Hell, *that he went into?*

A. d *In the lower parts of the earth*, then which nothing is *lower*. So S. *Paul.* And e *Tertullian* makes his expression so full for the bowels of the earth, that

b *Quis, nisi infidelis, negaverit fuisse apud inferos Christum. Aug. ep. 99.*

c Athan. Creed.

d Eph 4 9.

e *Christum in corde terræ triduum mortis loginus expunctum, id est, in receſſu intimo & interno, & in ipsa terrâ operato, & infra ipsam cavato, & inferioribus adhuc abyssis superstructo.* Tertul. *de animâ. c. 55. Christus ad solvendos inferni dolores descendit. Aug. ep. 99.*

no

no man can doubt of his opinion.

Q. *What went he thither for?*

A. To triumph over Hell, and to fulfill that of the Prophet, [f] *O death where is thy sting? O Hell, where is thy Victorie?* To this opinion assents D. *Nowell* in his Catechisme.

Q. *Are all of this opinion?*

A. No truly, some conceive, that he sufferd the torments of hell in his Soul: which cannot be. For * first, the paines of Hell are the death of the soul: and in that sence it is said, [g] *that soule, which sinnes, shall surely dye.* But *Christs* soule never sinned: and for [h] *our sinnes he bare* them *in his Body.*

2ly The Scriptures teach us, that [i] *Christ suffered for us in the flesh*, and that [k] he was *put to death in the flesh*; not in the soule, no such thing in Scripture.

3ly That soule, which is united to the Deitie, is not capable of Hell torments. That were to make the soule of God subject to the Divell, which cannot be imagined without blasphemy.

4ly [l] *David being a Prophet said of the Resurrection of Christ, that* [m] *his Soule*

f Hos. 13. 14. 1. Cor. 15. 55.

* *Vel peccato, vel damnatione, mors animæ intelligi potest. Aug. ep. 99.*

g Ezek. 18. 4.
h 1. S. Pet. 2. 24.
i 1. S. Pet. 4. 1.
k 1. S. Pet. 3. 18.
l Act. 2. 30, 31.
m Ps. 16. 11. Act. 13. 37.

was not left in Hell, neither did his flesh see corruption. If then this was ſpoken of his *Reſurrection*, it was not ſpoken either of his Death or Paſſion. As then his body was in the place of *corruption*, but *ſaw*, but ſuffered *no corruption*, ſo his ſoule was in *Hell*, the place of torments, but ſuffered no torment.

Q. *How underſtand you theſe two ſayings of his,* [n] My Soule is heavy even unto death: *and* [o] My God, my God, why haſt thou forſaken me?

n S. Mat. 26.38.
o S. Mat. 27.46.

A. The former he ſpake as he was man, foreſeeing his death at hand, ſhewing that his Soule was exceeding ſorrowfull, as ours are, to be parted from the body; The other he ſpake, becauſe the Deity for a time had withdrawen her comfortable viſion from the ſoule, that ſo it might endure, what ſorrow it was any way capable of. For if there were an *exceeding ſorrow* in the ſoule to be parted a while from the body; what exceſſe of ſorrow was in it, think you, when the ſight of God was ſubtracted from it? ſince the viſion of God is the higheſt comfort of the ſoule:

for

for p *in his preſence is the fulneſſe of joy.* p Pſ. 16. 12.

Q. *What think you of his* Reſurrection?

A. After *Chriſts* ſoule had for three daies triumphed over Hell, and all the powers thereof, it was reunited to the body, which aroſe from the grave without corruption: and both were q *filled* q Act. 2. 28. *with the joy of his countenance.* And to aſſure us of this his *Reſurrection,* r in his r Act. 1. 3. fleſh, he was converſant with his Apoſtles and Diſciples forty daies.

Q. *Which is the ſixth Article?*

A. He aſcended into Heaven, and ſitteth on the right hand of God the Father Almighty.

Q. *What doeſt thou believe in this Article?*

A. That the body and ſoule of *Chriſt aſcended* together into Heaven, the higheſt place of bliſſe, where they never were before: and ſ at that time *he* ſ Te Deum. *opened the Kingdome of Heaven to all believers.*

Q. *Doeſt thou underſtand theſe words in the litterall ſenſe?*

A. I doe ſo.

Q. *Can we ſay according to the Letter, that God hath a* right hand?

A. No, we cannot. But both Scripture and *Creed*, in this phraſe or manner of ſpeech, ſtoop to the capacity of man, and expreſſe unto us hereby that height of glory, which is otherwiſe unexpreſſible to our underſtanding. For it is that glory, which no other eye hath ſeene, nor eare hath heard, neither hath it enter'd into the heart of man to conceive. And how can the tongue utter, what the heart hath not conceived? what is unconceivable is unutterable.

Q. *Thou believeſt then, that he is aſcended into the higheſt place of glory?*

A. I doe ſo; and that not only in place but in power: for [t] *to him is all power given*, both *in Heaven and in Earth.* And yet in this height of glory he is in himſelfe ſo humble, and to us ſo gracious, that [u] *he makes continuall interceſſion for us.*

t S. Mat. 28, 18.

u Ro. 8. 34.

Q. *What is the ſeaventh Article?*

A. *From thence he ſhall come to judge the quick and the dead.*

Q. *Is this certaine?*

A.

A. As certain as he is God. And herein is a main comfort for us, that he who ſuffered for us, and died for us, and continually prayes for us, ſhall be *our Iudge.*

Q. *Shall he judge us as he is man?*

A. He ſhall; for * *the Father hath given him Power and Authority to execute judgement.* BECAVSE HE IS THE SONNE OF MAN. And as man x *he is touched with the feeling of our infirmities*, y that ſo *he may have compaſſion upon us* weake, wandring, ſilly men, and apt to be deceived. For z *in all poynts he was tempted like as we are, yet without ſinne. Let us therefore come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need.*

* S. Io. 5. 27.

x Heb. 4. 15.

y Heb. 5. 2.

z Heb. 4. 15, 16.

Q. *The eight Article.*

A. I believe in the Holy Ghoſt, a *the Lord and giver of life, who proceedeth from the Father and the Sonne, who with the Father and the Sonne together is worſhipped and glorified; who ſpake by the Prophets.* Theſe are three Perſons, and but one God. Thus b *we worſhip one*

a Nic. Creed.

b Athan. Creed.

one God in Trinity, and Trinity in Unity; neither confounding the Persons, nor dividing the Substance.

Q. *We may not indeed say, there be three Gods; but may we not say, there are three Lords?*

A. We may not: for though [e] *we be compelled by the Christian verity to acknowledge every Person by himselfe to be God and Lord: yet we are forbidden by the Catholike Religion, to say there be three Gods, or three Lords.*

[e] Ib.

Q. *Why so?*

A. Because, *Lord* in respect of the three persons is a name of *substance*, not of relation, or property. And *in God* there is but *one Substance*, though three relations.

Q. *What meanest thou by relations?*

A. God is called *Father* with relation to his *Sonne*; or because he hath a *Sonne*. The second person is called the *Sonne*, because he hath a *Father*. And the *Holy Ghost* is called so, with relation to them both, because he is the *Spirit* both of the Father and the Sonne: for he proceeds from both.

Q.

Q. *We have now the three Persons in the Trinity, doe we not ascribe to every one of these a severall worke concerning man?*

A. We doe so; to the *Father* we ascribe our *Creation*, to the *Sonne* our *redemption*, and to the *Holy Ghost* our *Sanctification*. As the *Father created all*, so the *Sonne redeemed all*: and *the Holy Ghost sanctified me, and all the elect people of God.*

Q. *Why to the* Father *is ascribed the* Creation?

A. Because, though the other two persons did joyntly and equally create with the Father, yet the originall of that power is in and from him. And yet [d] *none is afore or after other, none is greater or lesse then another.*

[d] Athan. Creed.

Q. *Why to the* Sonne *our* Redemption?

A. Because by his blood we are redeemed from death and Hell.

Q. *Why to the* Holy Ghost *our* sanctification?

A. Because it is his speciall worke to [e] *Sanctify us* by his guifts and graces.

[e] 1. S. Pet. 1. 2.

Hence

Hence is it, that we call him the *holy Spirit*, because he is the *Spirit* that makes us *holy*.

Q. We acknowledge, that the Sonne of God redeemed all mankind: *why doe we not also confesse, that the* Holy Ghost Sanctifies *all mankind, but* the elect people of God?

A. Because *Christ redeemes all*, that they may be sanctified; but *the Holy Ghost Sanctifies* only those, that believe in *Christ*, or are baptised into *Christ*, that so they may be his elect. For we are *f elect, according to the foreknowledge of God the Father, through sanctification of the Spirit unto obedience, and sprinkling of the blood of Iesus Christ.* So both these workes must concurre to our *election*.

f 1.S.Pet. 1.2.

Q. Which is the ninth Article?

A. I believe the Catholike Church, the Communion of Saints. Or g *I believe one Catholike and Apostolike Church: Catholike* for time and place, *Apostolike* for faith and government.

g Nic. Creed.

Q. Why call you this Church a Communion of Saints?

A. Because it is a society of men, that

that are Sanctified in Baptisme, by Faith in *Christ*, through the operation of the Spirit.

Q. *What is a* Church?

A. [h] *The visible Church of Christ, is a Congregation of faithfull men, in the which the pure word of God is preached, and the Sacraments be duely ministred, according to Christs Ordinance, in all those things, that of necessity are requisite to the same.* h Art. 19.

Q. *What doest thou collect from hence?*

A. These three things. 1. That the Church consists of *Faithfull men*; that is, of such who professe the Christian faith. 2. *The word of God* must be sincerely *Preached*. And thirdly, *The Sacraments* must be *duely ministred* to the Congregation, *according to Christ's Ordinance.*

Q. *Is it lawfull for every Christian, that will, to preach the word, and administer the Sacraments?*

A. No, [i] *it is not lawfull for any man to do so, unlesse he be lawfully called and sent to execute the same.* i Art. 23.

Q. *Whom*

Q. *Whom judge you to be* lawfully called and sent?

A. All those, [k] *who be chosen and called to this work by men, who have publike authority given unto them in the Congregation, to call and send Ministers into the Lords Vineyard.*

[k] *Ibid.*

Q. *Who have publike authority given them, to call and send Ministers into the Lords Vineyard?*

A. Onely *Bishops* in the Church of *England*: as is to be seen Article 36. and in the *Book of Ordination.*

Q. *Why doth this Church allow no other but Bishops to give orders?*

A. Because she findes no meere men allowed to do it in the New Testament, but only the *Apostles* and *Bishops* their Successors. And she keeps close to Scripture.

Q. *Have* Bishops *this* Power of Ordination *conferr'd upon them in Scripture?*

A. It is evident they have. [l] *Timothy* was the *first Bishop of the Church of the Ephesians.* And upon him S. *Paul* layes this charge, [m] *Lay hands suddainly on no man.*

[l] At the end of the second Ep. to Timothy.

[m] 1. Tim. 5. 22.

man n *Titus* was the *first Bishop of the Church of the Cretians*; And to him the same Apostle speakes thus; o *For this cause left I thee in Creet, that thou shouldest ordaine Presbyters*, or *Elders in every City*.

n At the end of the Ep. to Titus.
o Tit. 1. 5.

Q. *Is not this power given to* Presbyters?

A. Not any where in the New Testament.

Q. *Why doe you say*, I beleive the Catholique Church, *and not*, *I beleive in the Catholique Church*?

A. Because it is a part of my Creed to *beleive* that there is *one catholik church*: but it is no part of my Creed, to *beleive in*, or to put my confidence in the Church; since the Church is a Congregation of reasonable Christian Creatures: and p this is a peculiar which belongs only to the *Creator*, God blessed for ever. And I will *beleive the Church*, so long as she contradicts not God in his word. But if she doe, I shall forbeare to credit her in such things. I will *beleive God*, who is truth it selfe; and *beleive in that God*, who is able to undeceive her, and

p *Hâc præpositionis syllabâ IN Creator a Creaturis discernitur, & divina seperantur ab humanis. Rufin in Symb.*

to

to lead her into the way of all truth. I will only beleive in him, who cannot deceive or be deceived; who cannot be overtopped or crossed.

Q. *Why say you*, one Catholique Church?

A. Because * though there be many particular Churches, yet there is but *one Catholique* or universall Church, which is not bounded but with ¶ *the uttermost parts of the earth*, and all these are but *one* in faith and Government; as our Saviours Body, though consisting of many Members, is but one, knit together by sinewes, and quickened with the same Soule.

* *Universa Ecclesia ex multis constat Ecclesiis, sicut universa terra ex multis terris. Aug. de civit. Dei. l. 13. c. 12.*

¶ Psal. 2. 8.

Q. *The tenth Article?*

A. *I beleeve the forgivenesse of sins.*

Q. *Why doth this Article follow immediatly after mention of the Church?*

A. Because it is a blessing, which God bestowes only in the Church, and upon the Members of the Church.

Q. *Is Salvation to be hoped for in the Church only?*

A. It is so, by the joynt consent both of the Ancient and Moderne writers.

Q. *What*

Q. *What's the reason?*

A. Because [r] *The Church is the Body of Christ*. As therefore no Member, that is seperated from the body, receives life by or with the body; neither doth any Christian partake of the life of grace, or forgiveneſſe of ſinnes, that is divided, or cut off from *the Church*, which is *Chriſts Body*. Obſerve, the body receives life from the head, and diſtributes it to all the members that it hath. [s] *Chriſt is the head of the Church*; from him the Church receives life and comfort, and conveies them to every particular member, that ſo they may live, and diſcharge their ſeverall duties. But divided from the body, the members can receive no life or comfort from the head.

[r] Eph. 1. 22, 23.

[s] Ib. & Col. 1. 18.

Q. *Is this remiſſion of ſinnes to be found in all Churches?*

A. Yes, without queſtion in all ſuch Churches, wherein [t] *the pure word of God is preached, and the Sacraments be duly miniſtred, according to Chriſts ordinance*; but in no other.

[t] Art. 19.

Q. *To whom is this forgiveneſſe promiſed?*

A.

u Absolution.

A. To all those, u *that truly repent, and unfeignedly beleeve his holy Gospell.*

* S. Mat. 11. 28.

* He calls to all, he is mercifull to all: he hath given us a taſt of his goodneſſe in pardoning the greateſt and fowleſt ſinnes. Not that we might imitate or practice them; but that we might underſtand, that our gracious God is ready to pardon the greateſt ſinner, if ſo he turne unto the Lord humbly with unfeigned ſorrow and repentance, and bring forth fruits worthy of amendment of life.

x S. Mat. 4. 17.
y S. Luc. 13. 3. 5.

Q. *May the* ſinne againſt the holy Ghoſt *be pardoned?*

z *De remiſſione peccatorũ ſufficere deberet ſola credulitas. Quis enim cauſas aut rationem requirat, ubi indulgentia principalis eſt?* Rufin. *in Symb. n.* 171.

A. This ſinne is raiſed to the full height, it is made up by finall impenitence. Take away finall impenitence, and the ſinne is pardonable. x *Repent* (ſaith the Scripture) *and the Kingdome of Heaven is at hand:* but y *unleſſe you repent, ye ſhall all periſh.*

Q. *This is comfortable doctrine: but what reaſon have you for it?*

A. My faith reſts upon Gods goodneſſe, and gracious promiſes. z When God hath ſpoke the word, reaſon muſt ſubmit.

Q.

Q. *Which is the eleventh Article?*

A. I beleeve the Resurrection of the body; namely, that this very body, in which I live, and move, shall be raised out of the dust in the last day.

Q. *What, this very body?*

A. Certainly this selfe same body. For doth not *Job* say; [a] *I shall see God in my flesh, and not with other, but with* THESE EYES *shall I behold him.* And S. *Paul*, THIS CORRVPTIBLE *shall put on incorruption, and* THIS MORTALL, *shall put on immortality. This* and no other. [c] In the Church of *Aquileia* therefore, at the rehearsall of the Creed, every man when he came to this Article, signed his forhead with the signe of the Crosse, and said, *I beleive the Resurrection of* THIS FLESH, *this* very *flesh*, that he touched with his finger.

[a] Job. 19. 26, 27.

[b] 1. Cor. 15. 53.

[c] *Rusin. in Symb.* n. 181.

Q. *Is not this a wonderfull thing?*

A. It is so, and so are the rest of the Articles, if strictly scanned; all above the eye of Reason. [d] S. *Paul* gives us a simily of *a grain of Wheat*, how it is buried, and dies, and rots, and then riseth again far more fresh, then it was cast

[d] 1. Cor. 15. 36. &c.

into the earth. Were this but rarely ſeen, it would ſeem moſt wonderfull.

Q. *What if the body be burned to aſhes?*

e Clem. ep. 1. ad Cor. p. 34, 35.

f Phil. 4. 3.

A. e S. *Clemeut*, f (of whom S. *Paul* makes mention, *Phil.* 4. 3.) in that Epiſtle, which in the primitive times was uſually read in all Churches, to prevent this queſtion, gives us the example of the *Phenix*, which every 500 yeares is burnt to Aſhes; and out of thoſe Aſhes ariſeth the ſame *Phenix* againe, young, freſh, and vigorous.

Q. *Have we no ſuch example in Scripture?*

A. We have *Ezek.* 37. 1. where the dead, dry, ſcatter'd bones come together, *bone to his bone*, and ſinewes and fleſh came upon them, and fleſh upon the skin, and breath enter'd into them, and they ſtood up an exceeding great armie.

Q. *When ſhall this Reſurrection be?*

g 1. Cor. 15. 24.

A. g At the laſt and great day of Doome.

Q. *What becomes of the Soule all this while?*

while? does that also dye?

A. No.

Q. *How prove you that?*

A. [h] God calls himself the *God of Abraham, Isaac, and Iacob,* but *God is not the God of the dead, but of the living.* Though then they be dead in body, in soule they live. [i] We finde *Lazarus* soule alive in a place of blisse, [k] and *Dives* soule in a place of torment, [l] while his brethren were living here on earth. And our saviour promised the penitent Theif, that [m] he should be *that day with him in Paradice.* Which was spoke of his soule; for [n] his body was that day buried in the grave. To these may be added [o] the soules of the Martyrs, which lye under the Altar.

[h] Mat. 22. 32.
[i] Luc. 16. 22.
[k] Ib v. 24.
[l] Ib. v. 28.
[m] Luc. 23. 43.
[n] Io 19. 31, 32.
[o] Rev. 6. 9.

Q. *By whose power shall they be raised?*

A. By the power of Christ. For [p] all *that are in their graves shall heare the voyce of* THE SON OF MAN: *And shall come forth, they that have done good, unto the Resurrection of life; and they that have done evill, unto the Resurrection of damnation.* If then we should not have these our own very bodies at the resur-

[p] Ioh. 5. 28, 29.

rection, God ſhould deale unjuſtly to torment thoſe bodies in hell fire, which had never done amiſſe.

Q. *The laſt Article.*

q Dan. 12. 3. r Mat. 25. 41. ſ Athan. Creed.

A. The life everlaſting. For they that have done good q *ſhall ſhine as the ſtars for ever and ever:* and they that have done evill, r *ſhall be curſed into everlaſting fire.* ſ *This is the Catholique Faith, which exeteept a man beleive faithfully, he cannot be ſaved.*

Q. *You ſaid that your Godfathers and Godmothers did alſo promiſe for you, that you ſhould keep God's Commandements. Tell me, how many there be?*

A. Ten.

Q. *Which be they?*

A. The ſame which God ſpake in the twentieth Chapter of Exodus, *ſaying, I am the Lord thy God, which have brought thee out of the Land of* Egypt, *out of the houſe of bondage.* This is the preface; wherein he ſhews, who it is that ſpeaks unto them, and laies this obligation upon them, to harken to his words.

Q. *Which is the firſt Commandement?*

A. Thou ſhalt have none other Gods but

but me. None but this God, who by a ſtrong hand and ſtretched out arme delivered them out of the hands of *Pharao*, and from all his Hoſt; and brought them as ſafely as miraculouſly through the red Sea.

Q. *What God is this?*

A. The ſame God, whom in our Creed we confeſſe to be the *Father Almighty*, maker of Heaven and earth.

Q. *Why then doth he not tell them ſo?*

A. Becauſe they were eye-witneſſes of this his miraculous power; wherein he manifeſted his *Omnipotencie*, [t] in commanding the Winds, and the Sea; [u] in making the day as night to the *Egyptians*, and the night as day to the *Iſraelites*, by the Cloud and Fiery Pillar: * In routing and deſtroying the mighty, and delivering the naked from the perill of the ſword. [x] In cauſing the rock of flint to yeeld a ſpring of water, [y] and the heavens to ſhowre downe *Manna* and *Quailes* for their food. This his late kindneſſe bound them to harken to him.

[t] Ex. 14. 21.
[u] Ex. 13. 21. 14. 20.
* Ib. v. 24. 25. &c.
[x] Num. 20. 11. Pſ. 114. 8.
[y] Ex. 16. 13. 15.

Q. *Which is the second Commandement?*

A. Thou shalt not make to thy selfe any Graven Image, nor the likenesse, &c.

Q. *Is it not lawfull to make a* Graven Image?

A. It is: otherwise [x] *Solomon* would not have made [a] those two *Cherubims*, much lesse have [b] placed them in the Holy of Holies, over the mercy seat: and these are they (as I take it) which are called the *Cherubims of Image-worke*, 2. *Chron.* 3. 10. Neither would he have made the [c] *carved Cherubims*, & Palm-trees upon the walls [d] and upon the doores both of the Temple and Oracle. nor [e] the *molten Oxen*, or [f] *graven Lyons*. [g] All which he caused to be set in the house of the Lord.

Q. *Where's the fault then?*

A. In making them to thy selfe, to be *thy God; in bowing downe to them, and worshiping them.* Elsewhere therefore it is said, [h] *Yee shall not set up any Image of stone in your Land*, TO BOW DOWN VNTO IT. And [i] the curse is laid upon those that worship carved or molten I-

mages,

x 1. Kings. 6. 23.
a 1. Kings. 6. 23.
b Heb. 9. 5.
c 1. Kings 6. 29.
d Ib. v. 32. 35.
e 2. Chron. 4. 3.
f 1. Kings. 7. 36.
g Ib. v. 51.
h Lev. 26. 1.
i Deut. 17. 15. Ps. 97. 7.

mages, not upon those that make them; unlesse they make them for that or the like use.

Q. *Why so?*

A. Because this is God's honour, and he will not part with it to any other, *Thou shalt worship the Lord thy God, and* HIM ONLY SHALT THOV SERV. [k] So the Law, [l] so the Gospell. As then they offend that give God's worship to Idols; so do they sinne against his Commandements, that do not *bow downe to God, and worship him.* As the former are *Idolaters*, the latter are little better then *Atheists*; for [m] *in their workes*, in their Church duties, *they deny him* to be their God.

[k] Deut. 13. 4.
[l] S. Mat. 4. 10.
[m] Tit. 1. 16.

Q. *Hath not God himselfe given a reason for this.*

A. He hath in the very next words, *For I the Lord thy God, am a jealous God.* And the condition of *jealousie* is, that as it cannot endure to have that, which is our due given to another, neither can we disgest to have it denied to our selvs. For it is all one to me, to have that, which is mine, denied me, or given to another.

Q. *What*

Q. *What followes upon this?*

A. That God is equally angry with them, that do not *bow downe to him*, and with those, that *bow dow down to Idols:* he counts them equally *haters of himselfe*, and will equally *Visite the sinnes of the Fathers upon the children, unto the third and fourth generation*, of them that sin against him either way.

Q. *But how doth he esteem of them, that detest* Idolatry, *and give him his due worship, that* bow downe to him, and worship him?

A. He reckoneth them among his lovers and friends; *they love me* saith he, *and keep my Commandements.* And as they *love him*, so doth he love them; for *in them he will shew mercy unto thousands* of their generation. And surely this is reason sufficient to move every
n Ps. 95. 6. Christian [n] to *worship and fall downe, and kneele before the Lord* our God.

Q. *The third Commandement.*

A. Thou shalt not take the name of the Lord thy God in vaine, for the Lord will not hold him guiltlesse that taketh his name in vaine.

Q. *What*

Q. *What is the meaning of this Commandement?*

A. o That we doe not raſhly, and upon ſleight occaſions take his *Name* or word into our mouthes; much leſſe *prophane* or blaſpheme it. That we *ſweare* not raſhly, or vainely, or falſely.

Q. *Is it lawfull to ſweare at all?*

A. It is; otherwiſe the Pſalmiſt would never have ſaid, that p *All they, that ſweare by God, ſhall be commended.* Indeed q ſome Controverſies cannot well be ended without an oath. But r it muſt be taken *in juſtice, and judgement, and truth:* that is, as is confeſſed on all hands, we may ſweare only to doe ſuch things, as are lawfull, and honeſt; and make oath of ſuch things only, as are certainly knowne unto us.

Q. *It is not good then to* ſweare, *but upon juſt and neceſſary occaſion.*

A. It is not; for our Saviours command is, ſ *Sweare not at all. But let your Communication be Yea, Yea; Nay, Nay: For whatſoever is more then theſe, commeth of evill.* Either *of evill* in thy ſelfe, or in others. *Of evill* in thy ſelfe, when thou

o Yee ſhall not *ſweare* by my Name *falſely*; neither ſhalt thou *prophane the Name of thy God.* Lev. 19. 12.

p Pſal. 63. 12.

q Heb. 6. 16. Exod. 22. 11.

r Ier. 4. 2.

ſ S. Mat. 5. 34.

thou haſt got a naughty cuſtome of ſwearing; or haſt behaved thy ſelfe ſo ill, that no man will beleeve thee without an oath. *Of evill* in others, when they are ſo miſtruſtfull, that they will not beleeve any man without an oath. Or when by reaſon of injuries, or controverſies between Neighbours, thou art brought upon thy oath.

Q. *Who ſinne againſt this Commandement?*

A. All common and uſuall ſwearers, all blaſphemers and prophaners of Gods name or word; all perjured perſons; all that ſweare, before they are reſolved of the point in queſtion; all that ſweare, what they know not, though never ſo true; all they that enforce, or entice, or occaſion any perſon to ſweare that, which is contrary to Gods word, or honour, or the truth, or what is doubtfull unto himſelfe.

Q. *What's the reaſon for this?*

A. *For the Lord will not hold him guiltleſſe, that taketh his name in vaine.* Though it be not ſo great a ſinne as *Idolatry*, or as the contempt or neglect of

Gods

Gods worſhip; though he threatens not to *puniſh* them in ſo deep a meaſure, yet *he will not hold them guiltleſſe*; he will puniſh them according to the meaſure of their ſinne; though not ſo ſeverely as *unto the third and fourth generation.*

Q. *Which is the fourth Commandement?*

A. *Remember, that thou keep holy the Sabbath day. Six dayes ſhalt thou labour, &c.*

Q. *This precept begins not like the reſt. What conceive you to be the reaſon of this?*

A. It begins with a *Memento*, for theſe reaſons. I. Becauſe it is not morall and perpetuall, as the reſt are. II. Becauſe it was but now newly given. III. Becauſe the Iewes were a people much given to the world, much ſet upon their profit; and ſo they might make a gaine, they ſpared neither man nor beaſt.

Q. *Was not this precept obſerved before this time?*

A. Truly no; we read indeed, that *on the ſeventh day God ended his worke,* † Gen. 2. 2.

and

and rested on the seventh day from all his worke which he had made. And that
u Ib. v.3. u *God blessed the seventh day, and sanctified it, because that in it he had rested from all his worke.* But we find not any command given to man for keeping the *seventh day*; or that any of those good men before *Moses*, kept it holy. Neither is any mention at all made of the Sabbath, from *Gen.*2. to *Exod.*16.

Q. *What meet you with there?*

A. There I find, that when God had delivered the Children of *Israel* out of the hand of *Pharao*, and all his host, when he had brought them thorough the red Sea into the wilderness, when he had fed them with Manna and
* Exod.16. 27. Quailes from Heaven, that * he ceased
x Ib. v.25, 26. to raine downe this heavenly food on the seventh day, x that the people might take notice of the *Sabbath*. There in-
y Ib. v.29. deed the Lord commanded, that y *no man goe out of his place on the seventh*
z Ib. v.30. *day*. And z *the people* accordingly *rested on the seventh day:* but it was only from gathering Manna and Quailes, for ought can be thence collected.

Q. *Is*

Q. *Is this all?*

A. Yes. For though God intimated unto them severall wayes, that he had made this a day of rest, yet he commands it not to be *kept holy*, or to be set apart for his service, till *Exod* 20.

Q. *What reason is there for this rest?*

A. 1. That they might have a day to meditate upon the Creation, and so to be put in mind of this their Creator. 2. That they might learne to be holy as God is holy, by making *the seventh day an holy day* to serve the Lord in. 3. That they might learne of God to be mercifull, and to give their servants rest, as he had given them rest from their bondage. For so saith the Lord, *Deut.* 5.14. *That thy man-servant and thy maid-servant may rest as well as thou.* Where he addes a second *memento* to this Commandement: [a] *And* REMEMBER, saith he, *that thou wast a servant in the Land of Ægypt, and that the Lord thy God brought thee out thence, through a mighty hand, and by a stretched out arme:* THEREFORE *the Lord thy God commanded thee to keep the Sabbath*

[a] Deut. 5. 15.

Sabbath day. So the ſame God, that created the world, brought them out of *Ægypt*.

Q. *Doe we keep the ſame day holy?*

A. No, we keep the firſt day of the week holy; that day, whereon Chriſt aroſe from the dead.

Q. *Did Chriſt ariſe from the grave on the firſt day of the week?*

A. Scripture manifeſts it. For we read, that *when Jeſus was riſen early, the firſt day of the week, he appeared firſt to Mary Magdalen*. St Mark. 16.9.

Q. *Is this agreeable to Gods command?*

A. Though it be not agreeable to the letter, it failes not of the meaning. Though we keep not *the ſeventh day*, we keep *one of the ſeven*, which imitates Gods reſt after our ſixe dayes labour. And an hard matter it is to prove, that God gave over ſending *Manna* upon the *ſeventh day* of the week: and yet that day the people reſted.

Q. *From that time, when God commanded the* ſeventh day; *is it lawfull for man to alter the day?*

A. A

A. A leſſe bleſſing gives way to the greater, *Creation* to *Redemption*. Beſides, we know, that ſhadowes and figures were to vaniſh, when *Chriſt* came. But the *Sabbath* was *a ſhadow*, *Col.* 2. 16, 17. it was therefore to vaniſh, when our Saviour had actually accompliſhed, what was prefigured by the *Sabbath*. The Apoſtles therefore after our Saviours Reſurrection, made the firſt day of the week the *day of reſt*; as appeares S. *Joh.* 20. 26. 1. *Cor.* 16. 2. *Apoc.* 1. 10.

Q. *Did the Apoſtles command us to keep this day?*

A. No; but we [b] according to Saint *Pauls* rule imitate the *Apoſtles*; knowing, that they were guided by the Spirit of God. The *Apoſtles* began to keep this day, the firſt day of the week; and the Church of God hath done ſo ever ſince. The *practice of the Apoſtles* is a ſufficient warrant.

[b] 1. Cor. 11. 1.

Q. *Is it lawfull to doe no manner of worke on this day?*

A. Not the workes of our trade or vocation, to make a gaine thereby. But upon that day we may doe workes of neceſſity.

neceſſity, and workes of charity.

Q. *How prove you this?*

A. By our Saviours Doctrine and practice. 1. By his doctrine; for [c] he juſtified by Scripture, *that it was lawfull for his Diſciples on the Sabbath day, to gather eares of Corne, and eate them.* And that it is as [d] lawfull for us, *to pull our oxe or aſſe out of a ditch on the Sabbath day.* This for workes of neceſſity. And for workes of charity, or mercy, he juſtifies them by his owne practice. [e] *On the Sabbath day he healed the withered hand*; as alſo [f] *the man ſick of the Palſie.* [g] *On this day he opened the eyes of the blind.* And not only ſo, but he gives us directions for the future, aſſuring us, that * *The Sabbath was made for man, and not man for the Sabbath.*

[c] S. Mat. 12. 1. & 3. &c.
[d] S. Luc. 14. 5.
[e] S. Mat. 12. 13.
[f] S. Luc. 14. 4.
[g] S. Ioh. 9. 14.
* S. Marc. 2. 27.

Q. *Which is the fifth Commandement?*

A. *Honour thy father and mother*, &c.

Q. *Who are meant by* Father and Mother?

A. I. Our naturall Parents. II. The *King and his Miniſters:* that is, all ſuch as are placed in authority by the *King*. III. All my governours, teachers, ſpirituall

rituall *Pastors and Masters*. And in the last place, *all my betters*.

Q. *Of naturall Parents there's no question; but is the* King *my* Father?

A. The *Kings* stile hath ever been [h] the *Father of his Country*; to put us in mind of our filiall duty, and him of the Fatherly and tender affection, he ought to bare to his Subjects. And are not [i] *Kings and Queenes* called, the *nursing Fathers, and nursing Mothers* of the Church? To signifie to us, who are the Sonnes of the Church, what they are to us, and how we ought to behave our selves towards them.

h *Pater Patriæ.*

i Es. 49. 23.

Q. *How ought we to* honour the King?

A. As Gods substitute and immediate Vicegerent: for [k] *on the Lords throne he sits, to be King for the Lord thy God.* So then he is next to God, and lesse then God only.

k 2. Chron. 9. 8.

Q. *Wherein doth this* honour *consist?*

A. [l] In fearing to displease him; [m] in obeying him, in reverencing and loving him; [o] in giving him, what ever is due to him by the Law of nature, the Law of God, and the Law of the Land.

l Pro. 24. 21. v. 24 21.
m 1. S. Pet. 2. 13.
o Rom. 13. 6, 7.

Q. *How farre forth must we* obey the King?

A. So farre forth, as he commands nothing that is contrary to the Law of nature, or the Law of God.

Q. *May the King command, what is evil?*

p Act. 5. 29. *A.* He ought not. If he doe, p *we must obey God, and not man.* But though he may not command us to doe that, which in it selfe is evill, or unlawfull, yet he may prohibite some things, that in themselves are lawfull and honest; though they seeme necessary for the preservation of a Common-wealth. And this prohibition we are bound to obey.

Q. *How prove you this?*

q Jer. 35. 6, 7. *A.* q *Jonadab* commanded the *Rechabites* his sonnes, that neither they, nor their Children should 1. *drink wine* for ever. And that they should neither 2. *build house*, nor 3. *sow seed*, nor 4. *plant Vineyard*, nor 5. *have any*. We know, that in themselves all these things are

r Ib. v. 8. lawfull and honest; and yet r they obeyed the voyce of their Father *Jonadab*, in forbearing these. And God commends them and rewards them for it:

for

for his promiſe to them is this, † *Becauſe yee have obeyed the commandement of Jonadab your Father, and kept all his precepts, and done according to all, that he hath commanded you, Jonadab the Sonne of Rechab ſhall not want a man to ſtand before me for ever.* And the *King* hath an higher power over us, then our Parents have. † Ier. 35. v. 19. 20.

Q. *Are you ſure of this?*

A. This is learned by daily experience. If my Father command me one way, and the *Kings* Officer another, I muſt obey the *Kings* Officer, and not my *Father*. The reaſon is, becauſe as I am ſubject to my Father, ſo is my Father ſubject to the *King*. The *King* therefore may puniſh my Father for his countermand, and me for obeying it. Indeed my Father is but the Father of a Family, but *the King is the Father of all his Country*; that is, of all the Families in His Dominions: He hath therefore Power both over me and my Father. Beſides, † the King hath the Power of the Sword, of life and death: which a Father hath not. For if my Father kill † Ro. 13. 4.

me, the *King* ought to question him, and to execute Iustice upon him for this wicked Fact.

Q. *May no man controule, or forbid, what the* King *commands?*

u 1. S. Pet. 2. 13. A. Surely no: for u *the King is Supreme*, the highest power under God. All other Civill powers are to be obeyed so farre forth, * *as they are sent by the King*, as they have Authority from him, and no further. To be otherwise taught, is but to be trained up to Rebellion. For the *King* is not only the Fountaine of Honour, but the Fountaine of all Civill power, within his owne Dominions; as the Apostles justifie, *Rom.* 13. 1. S. *Pet.* 2. 14.

* Ib. v. 14.

Q. *But suppose the* King *command that, which is utterly unlawfull, and contrary to Gods word, may we disobey?*

A. Disobey him we may, to obey God. That is; we must preferre Gods command, before the *Kings*. And this cannot justly be called disobedience, but obedience; since we x *obey the higher Powers*, namely God, *from whom he hath this Power.*

x Ro. 13. 1.

Q. *And*

Q. *And may we* resist *in this, or such like cases?*

A. We may not; since that God, who hath charged *obedience* upon us, y hath forbidden *resistance* upon paine of *damnation.*

y *Ib.* v. 2. *Non resistit, quod subiectum est Aug. de verâ Relig. c.* 35.

Q. *What is to be done in these streights?*

A. When we may not submit to the command injoyned, we must submit to the penalty inflicted. Thus did the Apostles of *Christ*; and thus must we.

Q. *What if the King be a Tyrant, or Persecuter of the Orthodoxe Faith?*

A. * Yet we must submit, as is prescribed. After this manner the Apostles and their Scholars, submitted to *Nero, Domitian, Julian,* &c.

* *Magistratibus ex animo deferendus est honor, etiam tyrannis.* Beza *in* Act. 23. 5.

Q. *What is due to the* King *by the Law of God?*

A. z Subjection, Reverence, a Tribute, Custome, b Feare and c Honour. And no humane Law can take these, or any of these from him, since *the divine Law is the Supreme Law:* and every Law is voyd, as soon as made, that is contrary to this Law. And hence it is, that we are commanded to obey Prin-

z Ro. 13. 1. a Ib. v. 6, 7. b Prov. 24. 21. c 1. S. Pet. 2. 17.

ces [d] *for the Lords sake*, [e] *for Conscience sake*, and [f] *upon paine of damnation.*

Q. *Why is God so carefull of* Kings?

A. 1. Because [g] they are his Substitutes, and represent his Maiestie. 2. Because [h] they are *Gods Anointed.* 3. Because [i] in disposing Favours, and dispensing Iustice, they cannot but draw much envy upon themselves. 4. Because [k] the King is *worth ten thousand of* the best of *us.* And yet when the people spake this of *David*, there were brave men among them, *viz.* [l] *Ittai* the *Gittite*, and *Ioab*, and *Abishai*, [m] *Davids* owne Sistars sonnes; men of great birth and power, eminent for vertue, and [n] the chiefe Commanders of his host.

Q. *How ought wee to* honour our Parents?

A. By loving, reverencing, and succouring them in their necessities, since under God they are the Authors of our being, and breeding, and preservation. Not because we have need of them, but because they are our Parents. *Honour* THY FATHER, not because he is great, or rich; but because he is *thine.*

Thus

d 1. S. Pet. 2. 13.
e Ro. 13. 5.
f Ib. v. 2.
g 2. Chron. 9. 8.
h Lamen. 4. 20.
i 1. S Pet. 2. 14.
k 2. Sam. 18. 3.
l Ib. v. 2.
m 1. Chro. 2. 16.
n 2. Sam. 18. 2.

Thus [o] *Solomon*, though a mighty Monarch, 1. rose up to meet *Bathsheba his mother*, and 2. *bowed himselfe unto her.* and 3. *caused a seat to be set for her*, and 4. *placed her on his right hand.* S[t] *Pauls* advice therefore is, that [p] *we learne to shew piety at home, and to requite our Parents:* and his charge is, that [q] *children obey their Parents in all things.* And reason good, [r] *for these duties are well pleasing unto the Lord.*

[o] 1. Kings. 2. 19.
[p] 1. Tim. 5. 4.
[q] Col. 3. 20.
[r] Ib. & 1. Tim. 5. 4.

Q. *How ought wee to* honour our Masters?

A. [s] *By obeying them in all things; not with eye-service, as men pleasers, but in singlenesse of heart, fearing God.*

[s] Col. 3. 22.

Q. *The Scriptures are very mindfull of the duty of Children and Servants, but are they silent of Parents and Masters?*

A. They are not. Of Parents and Masters in generall they say thus; [t] *He that provides not for his owne, is worse then an Infidell.* And in particular to each of them thus: [u] *Yee* Fathers, *provoke not your Children to wrath; but bring them up in the nourture and admonition of the Lord.* * Yee Masters, *give*

[t] 1. Tim. 5. 8.
[u] Eph. 6. 4.
* Col. 4. 1.

unto your Servants, that which is just and equall, knowing that yee also have a Master in Heaven.

Q. *What saith the Scripture concerning* spirituall Pastors and Masters?

x S. Mat. 5.13. y Ib. v.14. z Mal.2.7. a 1. Cor. 4.1. b Ib. v.15. c 1. Cor. 3.9. d Ib.

A. It calls them [x] *the Salt of the earth,* [y] *the light of the world;* [z] *the Angels of God;* [a] *the Ministers of Christ, and Stewards of the mysteries of God;* [b] *Fathers in Christ;* and [c] *Labourers together with God.* And [d] the People are *Gods husbandry*, whereon they are to spend their labour.

Q. *What requitall are wee to make them for these their paines?*

e Gal. 6.6. f 1. Cor. 9.13. g Heb. 13. 7.

A. [e] *Let him that is taught in the word, minister unto him that teacheth, in all good things.* For [f] AS THEY THAT WAIT VPON THE ALTAR, *are partakers with the Altar;* EVEN SO HATH THE LORD *also* ORDEINED, *that they which preach the Gospell, should live of the Gospell.* Besides, Saint *Paul* commands us to [g] *Remember our guides, who have spoken unto us the word of God, whose faith* he enjoynes us to *follow*: as also

to

to [h] *Obey them, and ſubmit our ſelves unto them, for they watch for our ſoules.* And againe; [i] *Let thoſe Presbyters,* or Elders, *that rule well, be counted worthy of double honour; eſpecially they, who labour in the word and doctrine.*

[h] Ib. v. 17.

[i] 1. Tim. 5. 17.

Q. *What ſaith the Scripture generally of* our betters?

A. [k] We muſt reverence them, and *riſe up to the hoarie headed.* [l] We muſt *intreat the elder men as Fathers, the elder Women as Mothers*; and [m] *Honour Widdowes, that are Widdowes indeed.* We have *Moſes* for an example, [n] who *did obeyſance to Jethro* his wives Father.

[k] Levit. 19. 32.

[l] 1. Tim. 5. 1, 2.

[m] Ib. v. 3.

[n] Ex. 18. 7.

Q. *How comes it to paſſe, that* Father *and* Mother *are named, but not the* King, *nor any of the reſt?*

A. Becauſe in the *Father* and *Mother* is 1. Age, 2. Place, and 3. Wiſdome to inſtruct, and 4. Power to command and controule. In them God at firſt ſetled all that power, which ſince is derived from them to our Governours, according to their ſeverall places and degrees.

Q. *Which*

Q. *Which is the sixth Commandement?*

A. Thou shalt doe no murder. Wherein not only actuall murder, but the resolution or desire to doe it, is condemned. Yea all causeleſſe and unbrideled anger is forbidden: for our Saviour ſaith, that [o] *Whoſoever is angry with his brother without cauſe, ſhall be in danger of judgement.* And S. *John*, [p] *Whoſoever hateth his brother is a Murderer.* The unjuſt judge alſo is in the ſame predicament; for [q] *Curſed is he that takes a reward*, or bribe, *to ſlay an innocent Perſon.*

o S Mat. 5. 22.

p 1. S Joh. 3. 15.

q Deut. 27. 25.

Q. *The ſeventh Commandement?*

A. Thou ſhalt not commit adultery. In which words not only the act, but all inordinate affections and deſires, or any thing tending thereto, is forbidden. For S. *Paul* forbids [r] *Chambering and Wantonneſſe.* And our Saviour profeſſeth, that [ſ] *whoſoever looketh on a Woman to luſt after her, hath committed adultery with her already in his heart.*

r Rom. 13. 13.

ſ S. Mat. 5. 28.

Q. *The eight Commandement?*

A. Thou ſhalt not ſteale. wherein not only

only the fr, but [t] *oppreſſion*, [u] *extortion*, and * *conſenage* are forbidden. And to this commandement, I conceive, belongs that curſe, *Deut.* 27. 17. *Curſed is he, that removeth away the marke of his neighbours lands*, either by Meereſtones, Evidences, Records, or the like; for this is *conſenage* at the leaſt.

[t] Lev. 25. 39. 46.
[u] 1. Cor. 6. 10.
* 1 Theſſ. 4. 6.

Q. *The ninth Commandement?*

A. Thou ſhalt not beare falſe witneſſe againſt thy neighbour. In judgement we may not, without queſtion. Indeed in our ordinary communication it is dangerous for any man to ſcandalize, or ſlaunder his neighbour. They that doe ſo, ſhall have no place in the Kingdom of God. 1. *Cor.* 6. 10. Neither may we *lye*; ſince [x] the Lord will deſtroy him, that doth ſo. To this command belong thoſe two imprecations; [y] *Curſed is he that letteth in judgement the right of the Stranger, of the Fatherleſſe and Widow.* And [z] *Curſed is he, that ſmiteth his neighbour ſecretly.*

[x] Pſal. 5. 6.
[y] Deut. 27. 19.
[z] Ib. v. 24.

Q. *Who is* my Neighbour?

A. Not only thoſe, that are of our Kindred, or ſuch as are neere us by acquaintance,

quaintance, or habitation, or Country: but even those, that are of another Nation, and Religion: as our Saviour manifests in his Parable of the *Jew* and *Samaritane*. S. *Luc*. 10. 30. *&c*.

Q. *We are now come to the last: tell me that?*

A. Thou shalt not covet thy neighbours house, &c. This last takes away all evasion from those, who conceive only actuall adultery, and actuall theft to be sinne. For if sinne be a breach of Gods Law; then is it sinne to *covet*, or lust after that, which is none of mine. Thus this precept teacheth us to resist all evill motions, and to root out all lusts and covetous desires, that so they may never break forth into Rebellion against God, and bring the second death upon us.

Q. *Art thou able to keep these Commandements?*

[a] Phil. 4. 13. A. Of my selfe I am not, but [a] *I can doe all things in God that strengthneth me*. We are taught therefore at the end of each Commandement, to call upon the Lord by Prayer, *Lord have mercy upon*

upon us, and encline our hearts to keep this Law. And after the last Commandement, *Lord have mercy upon us, and write all these thy Lawes in our hearts, we beseech thee.* And I am taught, [b] *at all times to call for his speciall grace by diligent Prayer*, that I may walke in his Commandements.

b Catech. in Common Prayer Book.

Q. *What Prayer doest thou chiefly use?*

A. The Lords Prayer.

Q. *Why is it called so?*

A. Because our Lord *Jesus Christ* made it, and commanded his Disciples to make use of it, in these words, [c] *When yee pray, say,* OVR FATHER *&c.* Our Church therefore *When*, as often as *we pray* in publique, commands to use this prayer. And we do so [d] in the *beginning*, of our first and second Service; that so *laying this for a foundation, we may justly proceed to our ensuing requests.*

c S. Luc. 11. 2.

d *Præmissâ legitimâ & ordinariâ oratione quasi fundamento, accidentium ius est de fideliorum Testul. de Orat. 2. 4.*

Q. *Why so?*

A. 1. In obedienee to our Saviours injunction. 2. Because it is so absolute a Prayer, that it comprehends breifly, what

what we may or ought to pray for. 3. Because, [e] *it fully perfecteth, whatsoever may be defective in the rest.* And 4. It is observed, that [f] *Tertullian* and S. *Austine* terme it *Orationem legitimam, the prayer, which Christ's owne Law hath tyed his Church to use in the same prescript form of words, wherewith he himselfe did deliver it.*

e Hooker. Eccles. Pol l. 5. §. 35.

f Ib.

Besides, it is called [g] *the ordinary*, or usuall *prayer*, because it is used in all the Churches of the Saints. And * *our dayly prayer*, because Christ hath taught us to use it every day, by commanding us to pray for *our dayly Bread this day:* that so praying but for *this day*, we might be bound to make use of this prayer *every day.*

g Tertul de Orat. c. 9.

* The *Lords prayer* is called *quotidiana oratio fidelium Aug. Enchirid. c. 71.*

Q. *Repeat the whole Prayer?*

A. *Our Father which art in Heaven, &c.* This Prayer consists of a Preface, [h] seven Petitions, and the reason why we begge these things at his hands.

h Hooker Eccles. Pol. l. 5. §. 35. *Septem petitiones continere Dominica videtur oratio. Aug. Enchirid. c. 115. & de Ser dom. in Monte, l. 2.*

Q. *Which call you the Preface?*

A. *Our Father which art in Heaven:* Herein we manifest, whom we pray to; *viz.* to that holy, blessed, and glorious Trinity,

Trinity, the Father, the Son and the holy Ghoſt. As theſe three Perſons are but *one God*, and *one Lord*, ſo they are in reſpect of us, but *one Father*: each perſon hath an equall intereſt in our Creation, preſervation, and Regeneration. Hence is it, that as we are created by the Father, the Son, and the Holy Ghoſt, ſo are we Baptiſed in the Name of the Father, the Son, and the Holy Ghoſt. As we are Baptiſed, ſo we beleeve, and as we beleeve, ſo we pray; in whom we beleeve, to them we pray.

Q. *Is not God every where, that we ſay*, which art in Heaven?

A. Every where he is without queſtion, by his *Eſſence*; ſince [i] *In him we live, we moove, and have our being*: but in the ſoules of the faithfull he is by his *Grace*, and in *Heaven* by his *Glory*. Hence is the [k] *earth* called his *Footſtool*, and *Heaven* his *Throne*. We confine him not to *Heaven*, but we name *Heaven*, as the place where his Glory is moſt eminent, where our Saviour is ſaid to ſit at his right hand, the Angels to attend him and the ſoules of the Saints departed, have

[i] Act. 17. 28.

[k] Iſ. 66. 1.

have the fruition of Ioy and Glorie.

Q. *Why begin we our Prayers so?*

A. 1. To put us in mind, that our Pedegree is from *Heaven.* 2. That we may take care to behave our selves as the Children of such a *Father*, And 3. That the inheritance we hope for, is in *Heaven.* We are not therefore to set our minds upon earthly, but heavenly things.

Q. *Who may pray thus?*

A. None but those that are Baptized. In the primitive Church [1] the *Catechumeni*, such as were prepared for Baptisme, learned it for an Instruction, or preparation; but they might not use it as a prayer, till they were Baptized. Immediatly after Baptisme they did, and so do we.

The Heathen cannot say *Our Father*; Our Creator, Our Lord they may. The *Jewes*, as *Jewes*, were never taught to say, *Our Father*: this prayer is peculiar to Christians; *Our Father* he is by grace, and we his sonnes by the same grace. God make us sonnes in glory.

Q. *Which*

1 *Quomodo dicunt, Pater noster, qui nondũ nati sunt (scilicet per Baptismũ?) Aug. de Symbolo ad Catechum. l. 1. c. 6. & quinquag. homil. 42. Consule Gab. Albaspin Observat. l. 1. c. 19.*

Q. *Which is the first Petition?*

A. Hallowed be thy name: wherein we desire not, that his *Name* may be made *Holy:* we know [m] it is so, and it cannot be otherwise. But our prayer is, that his *Name*, and his word, may be used and mentioned by us holily; that in all our actions we may honour *Our Father*, and the stocke we come off, and that we may ever seek his honour and glory, and not our owne. That as we beare his *Name*, so we may behave our selves as beseemes his *Name*, and good Christians; not only by worshiping him at the Church, but by our dayly and hourely conversation in all places. [m] Ps. 99. 3.

Q. *The second Petition.*

A. Thy Kingdome come: his *Kingdome* of grace, and his *Kingdome* of glory. That his *Kingdome of grace*, which is his Church, may so spread over the face of the whole earth, that his word may be preached, and beleeved, and obeyed in all Nations whatsoever. That his word may beare such sway in our hearts, that the Kingdome of sinne and *Satan* being vanquished, we may be-

have our ſelves as the ſincere Subjects of ſuch a King, that ſo his *Kingdome of glory* may be repleniſhed in due ſeaſon.

Q. *The third Petition.*

A. *Thy will be done in earth, as it is in Heaven.* That with our Saviour each Chriſtians prayer may be, [n] *Not my will, but thy will be done*; not only in Peace, plenty, and proſperity, but in Warre, in wants, and perſecution. His *revealed will* is the rule, whereby all our actions muſt be guided. Our prayer is therefore, that we his Servants may be diligent to performe this *his will* on earth, as the Angells are diligent to doe it in heaven. That we may liſten to him, and be obſequious to *his will*, as they are. That there may not be any diſſenſion between our earthly and heavenly parts; but that the fleſh being ſubject to the ſpirit, both may ſincerely ſubmit to *his will*, and doe it to the utmoſt of their power. This is the direct way to his Kingdome of glory.

[n] S. Luc. 22. 42.

Q. *The fourth Petition.*

A. *Give us this day our dayly bread.*

In

In this petition [o] we *pray unto God, that he will send us all things, that be needfull both for our soules and bodies.* [p] This (as the learned obſerve) is intimated unto us, by this word ἐπιούσιος; which ſignifies not only *dayly*, but *ſuperſubſtantiall*; that [q] ſo we might not only remember our bodily food, but that we might have a ſpeciall eye upon the food of our ſoules, that bread of life, the bleſſed Sacrament of *Chriſts* body & bloud, which was [r] *dayly received* in the primitive Church, by the firſt Chriſtians.

o Catech. in Common prayer Book.

p Hieron. in Mat. 6.

q *ſpiritaliter potius intelligamus. Chriſtus enim panis noſter eſt, &c.* Tertul. *de Orat. c. 6.*

r *Euchariſtiam, quotidiè ad cibum ſalutis accipimus.* Cypr. *de Orat. domin. n. 48.* Aug. *de Ser. Dom. in Monte. l. 2.*

Q. *The fifth Petition.*

A. *And forgive us our treſpaſſes, as we forgive them that treſpaſſe againſt us.* Herein we make confeſſion, that we have *treſpaſſed* againſt God and his word; we entreat him therefore, againſt whom we ſinne, to forgive us our ſinnes.

Q. *Can God only forgive ſinne?*

A. God only *powerfully*, but the Prieſt *miniſterially*. God hath *power* in himſelfe and of himſelfe to forgive ſinnes: but the Prieſt hath only a *delegated power*, neither in, nor of himſelfe,

but from God, who gave this Commiſſion to his Apoſtles, and in them to their ſucceſſors; [f] *Receive* (ſaith he) *the Holy Ghoſt; whoſoever ſinnes ye forgive, they are forgiven*, &c. *Chriſt* gave them the Holy Ghoſt, that by his power they might remit, and retaine ſinnes.

[f] S. John. 20. 23.

Q. *Doe Prieſts forgive ſinnes* abſolutely?

A. No; but conditionally, as God doth; if the perſon confeſſing [t] *truly repent, and unfainedly beleeve the holy Goſpell.* God, you ſee, forgives but upon condition; we beg pardon but upon condition, that God would deale with us, as we deale with our Neighbours; that he would *forgive us, as we forgive them, that treſpaſſe againſt us.*

[t] Abſolution in the Common Prayer-Book.

Q. *Muſt we then expect no pardon, but upon this condition?*

A. We may not, our Saviour ſaith ſo; [u] *unleſſe yee* FORGIVE ONE ANOTHER FROM THE HEART, *your heavenly Father will not forgive you.* That is, [*] unleſſe ye be ready to forgive your treſpaſſers, when they crave pardon of you, look for no pardon

[u] S. Mat. 18. 35.

[*] *Aug. Enchirid. c.* 73. 74.

at

at my Fathers hands, when ye beg forgiveneſſe of him: [x] *For the ſame meaſure ye mete, it ſhall be meaſured to you againe.*

[x] S. Luc. 6. 38.

Q. *The ſixth Petition.*

A. And lead us not into temptation.

Q. *Can God tempt us?*

A. He cannot; the Scripture is plain. [y] *Let no man ſay, when he is tempted, I am tempted of God: for God cannot be tempted with evill,* NEITHER TEMPTETH HE ANY MAN. *But every man is tempted, when he is drawne away of his owne luſt, and entiſed.*

[y] S. James. 1. 13. 14.

Q. *Cannot God be the author of ſinne?*

A. He cannot: for [z] *He hath no pleaſure in wickedneſſe:* but [a] *the ungodly, and him, that delighteth in wickedneſſe, doth his ſoule abhorre.* It is therefore [b] accounted *moſt deteſtable ſacriledge, to make God the author of ſinne.*

[z] Pſ. 5. 4.
[a] Pſ. 11. 6.
Deus malè aliquid non poteſt velle. Aug. Ep. 180.
[b] *Illo ſacrilegio, quo ſtatuitur Deum eſſe mali authorem, nihil deteſtabilius nihil occurrit. Aug. de Ord. l.* 2. 6. 7.

Q. *What pray wee againſt in this Petition?*

A. Againſt Gods heavy wrath and cenſure; namely, that he would not puniſh one ſinne with another: For the

later sinne is oft times a punishment of the former: as *Judas* his murthering himselfe, was a punishment of his treason. We beseech God therefore, [c] as our Forefathers had wont to speake, *not to suffer us to be led into temptation*, much lesse to be overcome thereby. Since the withdrawing of his grace, is, as it were, a *leading*, or letting *us into temptation*: so prone we are to sinne, if God withhold us not.

[c] *Et ne nos patiaris induci, &c. Cypr. de Orat. Domin. n. 69. Ne nos inducas, &c. id est, Ne patiaris nos induci Tertul. de Orat. c. 8. Aug. de Ser. Dom. in Monte l. 2.*

Q. *Which is the last Petition?*

A. But deliver us from evill. In the two former Petitions we entreated for pardon for our former sinnes, and to be preserved from future sinnes: but here we beseech God to *deliver us from the evill* of punishment, both in this life, and in the life to come; as also from that fierce executioner of Gods vengeance the Divell.

Q. *Why doe we begge all this at Gods hands?*

A. I. Because he is *Our Father*: most fit therefore, that we repaire to him for help and succour. II. Because he is all-sufficient, *Almighty*: or, as it is added in

in St *Matthew*, [d] *for thine is the Kingdome, power, and glory, for ever and ever.* His *Kingdome* is unlimited, his *power* absolute; God give us grace to seek his *glory*; For he will be *glorified* either by us, or upon us; either by us, in the performance of his Commandements; or upon us, in the demonstration of his justice.

d S. Mat. 6. 13.

Q. *Why adde we,* Amen?

A. Because we desire, all this may be done; for so this word signifies. [e] It is an Hebrew word, which we translate not into any language, but preserve it, as our Saviour gave it. Wee end our Prayers and Creed with it, to manifest the assent and consent of all Christians in matters of the highest moment.

e *Sciendum est, Amen & Hallelujа, quæ nec Latino, nec Barbaro licet in suam linguâ transferre, Hebræo cunctas gentes vocabulo decantare.* Aug. Ep. 178.

Q. *How ought we to behave our selves in Prayer?*

A. With all devotion and reverence inward and outward, *meekly kneeling upon our knees.*

Q. *Why must we* kneele *at our Prayers?*

A. I. Because it is a gesture best beseeming humble Petitioners. II. It

f *Proprium est orationis officiũ, Dei veneratio. Tertul. de Orat c. 1.*

g *In oratione ex more genua fleximus, atq; incubuimus terræ. Aug. de Civit. Dei. l. 22. c. 8.*

h S. Mat. 26. 39. S. Luc. 22 41. Act 7. 60 c. 9. 40. c. 20. 36.

i S. Mat. 4. 10.

k *Vox adorare idem significat, quod prosternere se, incurvare, a genicurari. Pet. Picherel. de Imag. p. 225.*

f is a duty proper to Prayer. III. The Church our Mother commands us to kneele at Prayers. IV. g It is agreeable to the custome of the ancient Church. V. It is agreeable to the practice of our Saviour and his Apostles, h who alwaies *kneele*, or fall flat upon the ground at their prayers. VI. It is Gods due; in the second Commandement. And our Saviour saith, i *Thou shalt* WORSHIP *the Lord thy God.* And k to *worship God*, is to *kneele downe*, or *fall downe* before him. These reasons, I hope, will bring us all upon our knees.

Q. *I pray God, they may. Thou hast given me good satisfaction in the* Creed, *the* ten Commandements, *and the* Lords Prayer: *now tell me, how many* Sacraments *there be.*

A. Two only; instituted by our blessed Saviour as necessary for the salvation of all men; to wit, 1. *Baptisme*, and 2. the *Lords Supper.*

Q. *What meanest thou by this word* Sacrament?

A. I mean an outward and visible signe of an inward and spirituall grace given

ven unto us, ordained by Christ himselfe as a meanes, whereby we receive the same, and a pledge to assure us thereof.

Q. *A little plainer if you can.*

Q. A *Sacrament is an outward and visible* signe, or element, *ordained by Christ* to be *given* or bestowed upon *us, as a meanes*, whereby we may *receive an inward and spirituall grace*. This he gives us as a *pledge*, to *assure us*, that as oft as we *receive* this Sacrament, or element, according to *Christs* ordinance, so oft *we receive this grace*, which is alwaies conveyed unto us by this *Sacrament*.

Q. *How many parts are there in a Sacrament?*

A. Two, the outward and the inward.

Q. *What is the outward part?*

A. The *matter* and *forme* appointed and determined by *Christ* himselfe.

Q. *What meaneſt thou by the* matter?

A. The element or creature, designed by *Christ* for this or that *Sacrament*.

Q. *What meaneſt thou by the* forme?

A. The

A. The words appropriated by *Christ* to this or that Sacrament.

Q. *What is the element, or* matter *appropriated to* Baptisme?

l S. John. 3. 5.

A. *l* *Water*, the pure element of water, without art or mixture.

Q. What the *forme*, or words?

m S. Mat. 28 19.

A. *I Baptize thee in the name of the Father, and of the Sonne, and of the Holy Ghost.*

Q. *May no Person be baptised with other* matter *or* words?

A. No: for Christ, who is the author of grace, disposeth of his graces, and the meanes, whereby he conveyeth them unto us. And it is in the power of no Person or Persons, to alter these meanes, unlesse it be also in his, or their power, to give grace at pleasure.

Q. *These two then make this a perfect Sacrament.*

n *Accedat verbum ad elementum, & fiet Sacramentum. Aug.*

A. They doe so, namely n these words of *Christ* added to this element, or matter prescribed by *Christ*.

Q. *What is the inward and spirituall grace in Baptisme?*

A. *A death unto sinne, and a new birth*

birth unto righteousnesse. o *For being by nature borne in sinne, and the children of wrath, we are hereby made the children of grace.*

Q. *Thou conceivest then, that all sinnes are forgiven us in* Baptisme.

A. I doe so; so that we hinder not this grace by infidelity or impenitence.

Q. *Why are you of this mind?*

A. 1. Because I am taught by the *Nicene Creed*, to *beleeve one Baptisme for the remission of sinnes.* 2. This Church hath resolved it for p a *knowne truth, that it is certain by Gods word, that children being baptised, have all things necessary for their salvation, and be undoubtedly saved.* 3. The Scripture assures us, that q *Baptisme doth now save us, by the Resurrection of Jesus Christ*; & that r *we are saved with the washing of water by the Word.* 4. *That* s *as many of us, as have been baptised into Christ, have put on Christ:* that is, as the *Councell of Nice* expounds it, t *we descend foule and unclean into the Laver of Regeneration; but we come forth unspotted, and without sinne.*

o *Qui baptizatur, ascendit liberatus à servitute corruptionis & peccato, factus filius Dei, & hæres ejus gratiæ, cohæres autem Christi, indutus ipsum Christum. Concil. Nic. Diatyp. 5.*

p Rubricke immediatly before the Catechisme.

q 1. S. Pet. 3. 21.

r Eph. 5. 26.

s Gal. 3. 27

t *Concil. Nic. Diatyp. 5.*

Q. *What*

Q. *What is required of persons to be Baptised?*

A. 1. *Repentance, whereby they forsake sinne, and* 2. *Faith, whereby they stedfastly beleeve the promises of God made to them in that Sacrament.*

Q. *Why then are Infants baptised, when by reason of their tender age they cannot perform them?*

A. Yes they doe perform them by their sureties, who promise and vow them both in their names, which when they come to age, themselves are bound to perform.

Q. *Is this agreeable to reason?*

A. It is so. It is no more then guardians do for their wards. When Wards are under age, their guardians undertake for them, what those wards when they come to age, are bound to performe. Besides, we sinned in others words and actions; it may well therefore stand with reason, that we be clensed from this sin, by other mens words and actions.

Q. Why was the Sacrament of the Lords Supper ordained?

A. For the continuall remembrance of the

the ſacrifice of the death of Chriſt, and the benefits which we receive thereby.

Q. *What is the outward part, or ſigne of the Lords ſupper?*

A. *Bread and Wine, which the Lord hath commanded to be received.*

Q. *This the* matter, *which the forme?*

A. [t] *The Lord Ieſus in the ſame night, that he was betrayed, &c.*

Q. What is the inward part or thing ſignified?

A. *The Body and blood of Chriſt,* [u] *which are veryly and indeed taken and received of the faithfull in the Lords Supper.*

Q. *What body?*

A. * That body which was borne of the Virgin *Mary*, and ſuffer'd upon the Croſſe.

Q. *Do we receive it after a Corporall manner?*

A. No, but after a *ſpirituall manner.* That we receive it, we beleive, but *the manner we know not*, we enquire not after; no more then we enquire after the manner,

t S. Mat. 26. 26. 1. Cor. 11. 23. &c.

u Concludo realiter. hoc eſt, verè nobis in cœnâ dari Chriſti corpus, ut ſit animis noſtris in cibum ſalutarem. Calvin. in 1. Cor. 11. 24.

* Chriſtus nobis offert corpus ipſum, in quo paſſus eſt, ac reſurrexit. Calvin. Ib.

manner, how Christs humanity was knit to his Deitie.

Q. *Is the bread transubstantiated into the Body of Christ?*

A. It is not, [x] Bread it is before consecration; [y] bread at the time of Consecration, and [z] bread after Consecration: but it is [a] the body and blood of Christ, only after Consecration.

x 1. Cor. 11. 23.
y Ib. v. 24.
z Ib. v. 26, 27, 28.
a Ib. v. 24, 25. 29.

Q. *After what manner doe wee receive the Body of Christ in this Sacrament?*

A. By faith: as the food is Spirituall, so is the manner spirituall.

Q. *What are the benefits, whereof we are partakers thereby?*

A. [b] *The strengthning and refreshing of our Soules, by the body and blood of Christ, as our bodies are by the Bread & Wine.* We are sensible of the one, let us beleeve the other. For as veryly as our faint and hungry Bodies are strengthened, and refreshed, and comforted with bread and wine, so verily is every penitent and faithfull Soule strengthened, and refreshed, and comforted with the body and blood of *Christ*.

b *Intelligo substantiâ corporis pasci animas nostras, ut verè unum efficiamur cum eo. Calvin. in* 1. Cor. 11. 24.

Q. *What*

Q. *What is required of them, which come to the* Lords Supper?

A. *To examine themselves, whether they repent them truly of their former sinnes, stedfastly purposing to lead a new life: to have a lively faith in Gods mercy through Christ, with a thankfull remembrance of his death, and be in charity with all men.*

Q. *This for the inward preparation; what for the outward reverence?*

A. All outward and inward reverence is little enough, when we come to receive the price of Heaven and Earth. By some therefore it is called a *dreadfull mystery*; because he that rightly considers of it, will not approch to this Table without dread and trembling.

Q. *Why so?*

A. Because there we receive this holy Sacrament either to our salvation, or damnation. [c] *If unworthily, we eate and drinke damnation to our selves.* Whereas [d] *if we would judge our selves,* we could not but see our owne unworthinesse; and then we would certainly endeavour

[c] 1. Cor. 11. 29.

[d] Ib. v. 31.

endeavour to humble our ſelves, as we ought, both before and at our approch. Thus if we doe, *we ſhall not be judged* unworthy *of the Lord*; but receive it to the comfort and ſalvation of our ſoules.

Q. *Is not inward reverence ſufficient?*

A. He that hath commanded us at all times to [e] *glorifie God in our bodies, and in our ſpirits*, will have us more eſpecially at this time to *glorifie* him in both. Where both may be had, he will have both. The Church our Mother conceives *kneeling*, not only decent, but neceſſary at this time: ſhee therefore hath made this Injunction, that [f] *The Miniſter ſhall deliver the Communion in both kinds to the* PEOPLE KNEELING. The people therefore are to *kneele.*

e 1. Cor. 6. 20.

f Rubricke immediatly before the delivering.

Q. *Is this agreeable to the uſage of the ancient Church?*

A. It is ſo: for S. *Auſtine* tells us, that [g] in his *time no man received, but firſt he kneeled.* And *Chemnicius* a learned Proteſtant ſpeaking of due reverence to be uſed

g Nemo illam carnem manducat, niſi prius adoraverit. *Aug. in* Pſ. 98.

used at this time, professeth, that [h] we ought to kneele; adding, that *externall irreverence* in this action *is the token of a prophane mind.*

[h] *Chemnic. Exam. Concil. Trid. part. 2. c. 5.*

Q. Some abstain for feare of Idolatry:

A. I see not, how there can be any such danger. We worship not bread, but the God of Heaven: neither worship we God by the Bread; but by or with that blessed Bread and Wine we receive the body and bloud of Christ, [i] which *preserve us body and soul to eternall life.* And can any man be too good to receive such a blessing upon his knees?

[i] The words at the delivering.

Besides, we acknowledge that *Christ* is present at this his supper, after a more speciall and peculiar manner then at other times. [k] If this we beleeve truly and sincerely, it cannot, it may not be, but *faith will reverence and adore our Saviour* present in this action.

[k] *Si hæc verè & ex animo credimus, fieri nec potest, nec debet, quin fides Christum in illa actione præsentem veneretur & adoret.* Chemnic. Ib.

Q. Is there then no danger in kneeling?

A. Certainly none. The *danger* is *in not kneeling*; for I have learned of *Chemnicius*, that there is *no true faith*

in that Communicant [l] *where adoration is wanting.* And Saint *Ambrose*, and Saint *Austine* are resolute, that [m] *it is so farre from being a sinne to kneele* at receiving this Sacrament, *that it is a sinne not to kneele.*

Q. *We have done with the ordinary course of Cathechising; and yet there remaine two points of* [n] *Saint* Pauls Catechisme, *namely* 1. Repentance from dead workes, *and* 2. Imposition, *or* laying on of hands. *That we may orderly proceede in these, tell me first, what these* dead workes *are.*

A. Dead workes are such, as by the *Catechists* of those times were done, before they beleeved in *Christ*. Which being done without faith, and the least relation to Gods glory, tended to death. Since [o] *without faith it is impossible to please God*; and without *pleasing God* no life. [*] These workes then are to be repented of by the Elder sort, before they repaire to *Baptisme.*

Q. *What is* Repentance?

A. It is an hearty sorrow for our sinnes past, accompanied with a change of

l *Non vera fuisset fides, si non secuta fuisset invocatio, seu adoratio.* Ib.

m *Ambros. & Aug. in* Psal. 98.

n Heb. 6.1. *Hic respexit ad usitatam Catechismi formulam.* Calvin. *in* Heb. 6.1.

o Heb. 11.6.

* *Aug. de Fide & Oper. c. 20.*

of mind from evill to good, with a re-
solution by Gods grace to continue in
good courses. If thus we *Prepent, the* p S. Mat.
Kingdome of heaven is at hand. 4 17.

Q. *What meane you by* Imposition of hands?

A. It is a signe, or Ceremony, by which and Prayer, God conveyes his holy Spirit upon those, that heretofore were baptized.

Q. *Have not Persons baptized the Holy Ghost before* Confirmation?

A. Yes; but not in that measure, nor for the same end.

Q. *In what measure, and for what end is the Holy Ghost bestowed upon us in* Baptisme?

A. To wash and cleanse us from sinne, from all sinne, that is in us; that so we may be cleane, and pure as *Adam* was, when he came first out of Gods fingers; and that we may be the members of *Christ*.

Q. *Why is he given us in* Confirmation?

A. That q *we may receive strength* q Rubricke
and defence against all temptations to before the
Catechism.

 sinne,

sinne, and against the assaults of the world and the Divell. At *Baptisme* we promited, not to follow any of these, nor to be led by them; and in *Confirmation*, God strengthens us by his Spirit, that we may make good this promise.

Q. *Is it not enough to receive the Holy Ghost once?*

A. No; [1] for *God gives his Spirit, and his graces according to measure*; some at one time, and some at another; some by one meanes, and some by another: as is to be seen in Baptisme, Confirmation, the Lords Supper, and Orders.

[1] S. Joh. 3. 34. Eph 4. 7. 1. Cor. 12, 11.

Q. *Did the Apostles receive the Holy Ghost more then once?*

A. It is evident they did. That the *Apostles* were *baptized*, no man, I hope, questions. And that they received the Holy Ghost in *Orders* and *Confirmation*, is manifest in Scripture. In *Orders*, S. *Joh.* 20. 22, 23. In *Confirmation*, *Act.* 2. 4. And at each time they received a severall measure, or grace of the Holy Ghost, and for a severall end.

Q. *Did*

Q. *Did the Apoſtles make uſe of this Rite or Ceremony?*

A. They did, as is to be ſeen, *Act.* 8. and *Act.* 19. In the one place [f] *S. Peter* and *S. John, laid their hands on the baptized Samaritans, and they received the Holy Ghoſt.* In the other [t] *S. Paul laid his hands upon* the baptized *Epheſians, and the Holy Ghoſt came on them.* [u] This then is done by our *Biſhops, after the example of the holy Apoſtles:* and * is the ſame with that *Heb.* 6 2.

[f] Act. 8. 17.

[t] Act. 19. 6.

[u] Prayer in Confirmation.

* *Hic unus locus abundè teſtatur huius Ceremoniæ originem fluxiſſe ab Apoſtolis.* Calvin. *in* Heb 6. 2.

Q. *Is this Rite neceſſarily to be continued in the Church of* Chriſt?

A. Not of neceſſity to ſalvation, but of neceſſity for the obtaining of certaine gifts of the Spirit, [x] which cannot ordinarily be acquired but by this meanes.

[x] Act. 19. 2, 6.

Q. *Why is not more care taken, that it be continued?*

A. Our Church hath taken order, that [y] *Children, ſo ſoon as they can ſay the Articles of the Faith, the Lords Prayer, and the ten Commandements, and be further inſtructed in the Catechiſme ſet forth for that purpoſe, be*

[y] Rubricke in publique Baptiſme, and after the Catechiſme.

brought to the Bishop to be confirmed of him. [z] *And the Bishop shall confirm them.*

z Ib.

Besides, it is ordered, that [a] *None* SHALL *be admitted to the holy Communion, untill such time as he be confirmed.* Our Church conceives it to be necessary, at least by way of *preparation*, for all such as repaire to the Lords Table.

a Rubricke after Confirmation.

Q. *Who are the Ministers of this blessing?*

A. Bishops, and only *Bishops*. The reason is, because the *Apostles only* did it in their time; and *Bishops* are the only successors of the *Apostles*.

Q. *Was it not an extraordinary act?*

A. No; but such a blessing as is to be retained in the Church of God for the good of his people; that so we may increase in his holy Spirit more and more, untill we come to his everlasting Kingdome, AMEN.

Hæc non præcipiendi authoritate, sed proficiendi exercitatione scribuntur à nobis. Aug. Cont. Faust. l. 11. c. 5.

A

A præsenti sæculo maligno salvi fieri non possumus, nisi & nos ad salutem proximorum nitentes, etiam ore profiteamur fidem, quam corde gestamus: quæ fides ne fraudulentis calliditatibus hæreticorum possit in nobis aliquâ ex parte violari, piâ cautâq; vigilantiâ providendum est. Aug. de fide & Symbolo. c. 1.

Tractatio fidei ad muniendum Symbolum valet: non ut ipsa pro Symbolo gratiam Dei consequentibus memoriæ mandanda & reddenda tradatur; sed ut illa, quæ in Symbolo retinentur, contra hæreticorum insidias authoritate Catholicâ & munitiore defensione custodiat. Ibid.

FINIS.